Gaurāṅga Mahāprabhu says –

vraja-vadhū saṅge kṛṣṇera rāsādi vilāsa
yei jana kahe, śune kariyā viśvāsa
hṛd-roga-kāma tāṅra tat-kāle haya kṣaya
tina-guṇa kṣobha nahe, 'mahā-dhīra' haya

(Caitanya Caritāmṛta Antya 5.45-46)

By hearing Śrī Rādhā Kṛṣṇa pastimes…lust will vanish

WRONG CONCEPTION (*anyone says*)

Disease of Lust gets destroyed
Then
Hear Rādhā Kṛṣṇa pastimes

REALITY (LORD says)

Hear Rādhā Kṛṣṇa pastimes
Then
Disease of Lust gets destroyed

raga-mārga bhakti loke karite pracāraṇa

(Caitanya Caritāmṛta Ādi 4.15)

The word 'loke' here clearly indicates no restriction. Its meaning is not just restricted to devotees, it includes everyone, not just premī bhaktas.

Śrīla Viśvanātha Cakravartī explains in Rāga Vartma Candrikā (First Diffusion, Text 5):

na hi kenacit śāstra-dṛṣṭyā lobhaḥ kriyate nāpi lobhanīya-vastu-prāptau svasya yogyāyogyatva-vicāraḥ ko'py udbhavati. kintu lobhanīya-vastuni śrute dṛṣṭe vā svata eva lobha utpadyate

"Greed never arises in anyone because of scriptural considerations. And when a devotee desires to attain the object of greed, even the thought that I am unqualified or qualified, does not arise. By seeing the object of greed or by hearing about the object of greed, greed arises."

lobhe vraja-vāsīra bhāve kare anugati
śāstra-yukti nāhi mane—gānugāra prakṛti

(Caitanya Caritāmṛta Madhya 22.153)

"Greedily following in the wake of the feelings of the Vrajavāsīs, without considering śāstras or logics, is the nature of Rāgānugā bhakti. Attraction for attaining particular loving feeling for the Lord over-rules all other considerations."

Now the question arises, how can one have the sacred greed?

The answer is explained in Rāga Vartma Candrikā (First Diffusion, Text 6):

sa ca bhagavat-kṛpā-hetuko 'nurāgī bhakta kṛpā hetukaś ceti dvi vidhaḥ. tatra bhakta-kṛpā-hetukaś dvi vidhaḥ, prāktana ādhunikaś ca. prāktanaḥ paurva-bhavika-tādṛśa-bhakta-kṛpotthaḥ, ādhunikaḥ etaj-janmāvadhi-tādṛśa-bhakta-kṛpotthaḥ. ādye sati lobhānantaraṁ tādṛśa-guru-caraṇāśrayaṇam. dvitīye guru-caraṇāśrayānantaraṁ lobha-pravṛttir bhavati

The sacred greed can only be had by the mercy of God or by the mercy of a devotee (who has greed). Mercy bestowed by a devotee is divided into two categories – old and recent:

a) Prāktana i.e., Mercy bestowed by a Rāgānugā Saint in previous life.

b) Ādhunika i.e. Mercy bestowed in the present birth.

The Prāktana devotee takes the shelter of a Rāgānugā Spiritual Master since greed has already arisen in him.

Ādhunika devotee will get that greed only after surrendering to the Feet of such a Guru.

līlā rasa sadāgāna
rasa līlā prema kathā

(Prema Bhakti Candrikā Verse 100, 109)

"Always hear Śrī Śrī Rādhā Kṛṣṇa's Pastimes." Not even in dreams, hear anything else– '*svapne-o nā bolo āna*'.

Thus, on one hand, modern institutions tell, "you are not qualified to hear pastimes of the Divine Couple," and on the other hand, our primary Ācāryas like Śrīla Prabodhānanda Sarasvatī is telling us in Vṛndāvana Mahimāmṛta 1.67:

hitvā vṛndāvana-rasa-kathām anya-vārtā-ruciṣ cej
jātaṁ kṣiptvā paramam amṛtaṁ bhoktum icchuḥ śva-viṣṭham

'If you develop a taste for topics other than the topics of Śrī Vṛndāvana, then it is to be understood that you are rejecting the most relishable nectar and eating the stool of a dog.'

Alas! Śrīmad Bhāgavatam teachings come true here as well- *mandāḥ sumanda-matayo* (Śrīmad Bhāgavatam 1.1.10)– "In Kali Yuga, the living entities are very unfortunate."

sārthaka bhajana patha, sādhu saṅge avirata,
smaraṇa bhajana kṛṣṇa kathā
prema bhakti hoy yadi, tabe hoy manaḥ śuddhi
tabe yāy hṛdayera vyathā (105)

"The path of *bhajana* is successful when one always associates with the devotees, engaging in remembering and glorifying topics of Kṛṣṇa. When loving devotion is attained the mind will become purified and all heartaches will disappear."

tāra bhakta saṅge sadā, rasa līlā prema kathā,
ye kore se pāy ghanaśyāma
ihāte vimukha yei, tāra kabhu siddhi nāi,

nāhi yeno śuni tāra nāma (109)

"Anyone who associates with Śrī Rādhā's devotees and speaks about Her *rasa*, Her pastimes and Her love, will attain Ghanaśyāma (Kṛṣṇa), but anyone who is against this will never attain perfection. Let us not even hear these people's names."

ācarya dharmaṁ paricarya viṣṇuṁ
vicarya tīrthāni vicārya vedān
vinā na gaura-priya-pāda-sevāṁ
vedādi-duṣprāpya-padaṁ vidanti

(Caitanya Candrāmṛta 22)

This is what Śrīla Prabodhānanda Sarasvatī is saying in Caitanya Candrāmṛta. "Those, who follow the rules of varnāśrama dharma, worship Lord Viṣṇu, visit holy pilgrimage places, and study the Vedas, but do not serve the lotusfeet of the dear devotees of Lord Gaura, cannot understand the transcendental abode of Vṛndāvana, which is beyond the reach of the four Vedas." In other words, without the service of the lotusfeet of Gaura Tattva Vettā Mahātmās, no one can attain this very rare mañjarī bhāva of Vraja.

- I will **not follow the philosophy**, which all these saints followed for last 400 years that:

  Gauḍīya Vaiṣṇavas have two svarūpas:

  1. Gaura dāsa in Nitya Navadvīpa.
  2. Rādhā's dāsī in Nitya Vraja.

- I will **not follow the mantras**, these devotees of unbroken lineages have been doing.
- I will **not put tilaka**, which these pure lineages have been putting on for the last 400 years.
- I will **not put on the same cloth (white)**, which they have been wearing for the last 400 years.
- Instead of doing deep bhajana, I will **engage all my followers in propagation of bhakti.**
- I do not approve mānasa sevā and smaraṇa, and those who practise it, I will call them sahajiyās.
- I will **not follow the system of Siddha Praṇālī**— which my guru followed, which my father followed, which my guru's guru followed. Everyone followed the system of giving Siddha Praṇālī in the last 400 years, but I will not follow.
- And I will **not worship Deities of just Pañca Tattva and Rādhā-Kṛṣṇa**. I will add many more Deities, whom I think I should worship.
- I will **write books, different from books of Six Gosvāmīs**, Śrīla Kṛṣṇadāsa Kavirāja etc., in which I will tell devotees to tell about bhakti to new people, as I feel that one, who tells about bhakti to new people, is the most dearest to the Lord.

Ask yourself:

1. One, who has this mindset— that nobody in 400 years is right, including his own Siddha Guru, countless Siddha

Saints and, instead, invents an altogether different form of bhakti, should I be a follower of such a leader, such institutions?

2. When one openly and bluntly declares that everyone is wrong and I am right, and invents:
   - New mantras
   - New tilaka
   - New cloth
   - New paramparās
   - New philosophy,

and asks all devotees, followers not to read Granthas by Six Gosvāmīs and instead, read his granthas and follow him, and not the teachings of Gauḍīya Vaiṣṇava Lineages, should I follow such a leader, such institutions?

One, who follows such leaders, can only be considered as the most unfortunate of all unfortunates, for, he is following the one, who is following no one. Why follow someone, who himself does not follow anyone?

Just because one cannot see good qualities in others, does not mean that good qualities do not exist. Just as a blind man cannot see the world, that does not mean the world does not exist. Likewise, just because one could not see divine qualities in others, does not mean divine qualities did not exist in the saints of that time. Rather, it simply means one is blind, that is why, he could not see divine qualities in Siddha Saints.

deviated from the real

Ask yourself— How on earth, whatever was happening in Gauḍīya Vaiṣṇavism for 400 years became useless overnight? Whatever was being practised since the last 400 years, became garbage. Just because one person, who thought whatever was there in 400 years, is not correct and should not be followed, rather, "What I think is real and right, and should be followed."

What was being practised since the last 400 years, Overnight became wrong:

- white cloth, which was being worn by renunciates since last 400 years, became wrong,
- Bābājī veśa became wrong, rejectable,
- overnight, new saffron cloth out of nowhere started.

Ask yourself— Were all Siddha Mahātmās, including the ones, who put Six Gosvāmīs in their Altar so stupid, so foolish, that they did not even know which cloth to wear?

OVERNIGHT:

Brāhmaṇa Initiation concept, janeū (brāhmaṇa thread) were born in Gauḍīya Vaiṣṇavism, which were worn by none of the Siddha Mahātmās of 400 years.

OVERNIGHT:

Sannyāsa concept was born in Gauḍīya Vaiṣṇavism.

OVERNIGHT:

Siddha Praṇālī concept was stopped by one person, labelling it wrong, and calling those, who practise it as sahajiyās.

True followers of Gauḍīya Vaiṣṇavism were labelled as sahajiyās, and ignorant new devotees believed in these newly invented things.

OVERNIGHT:

Rādhākuṇḍa Tilaka, which was worn personally by Lord Caitanya Mahāprabhu and then by gauḍīya vaiṣṇavas in last 400 years, was rejected, and Yellow tilaka was started and that too of a shape, which does not exist in Gauḍīya Vaiṣṇavism.

(All Gauḍīya Vaiṣṇava Parivāras have their own eternal Bonafide Tilaka).

OVERNIGHT:

Same maṅgalā āratīs done for centuries, everywhere in Vṛndāvana, Māyāpura, Jagannātha Purī etc. were rejected, and instead of maṅgalā āratī, singing of only Guru Aṣṭakam started, after that.

OVERNIGHT:

This person concluded— "Everything is wrong. Everyone is wrong in Gauḍīya Vaiṣṇavism except me— so I reject everyone and everything in Gauḍīya Vaiṣṇavism, and I invent everything new:

No Maṅgalā Pada Gāna

New Tilaka

New Cloth

New Sampradāya

No Siddha Praṇālī

No Dīkṣā Paramparā

Birth of Janeū, Brāhmaṇa Initiation concept etc."

INVENTIONS ::

1. **New Paramparā:**

A new paramparā was created by putting great famous personalities from different Parivāras together.

The reality is—Paramparā is NOT self-made. It exists. NO ALTERATION can ever be done by anybody. Existence of Paramparās is eternal. All the members of a Paramparā are eternally worshippable.

2. **New Tilaka:**

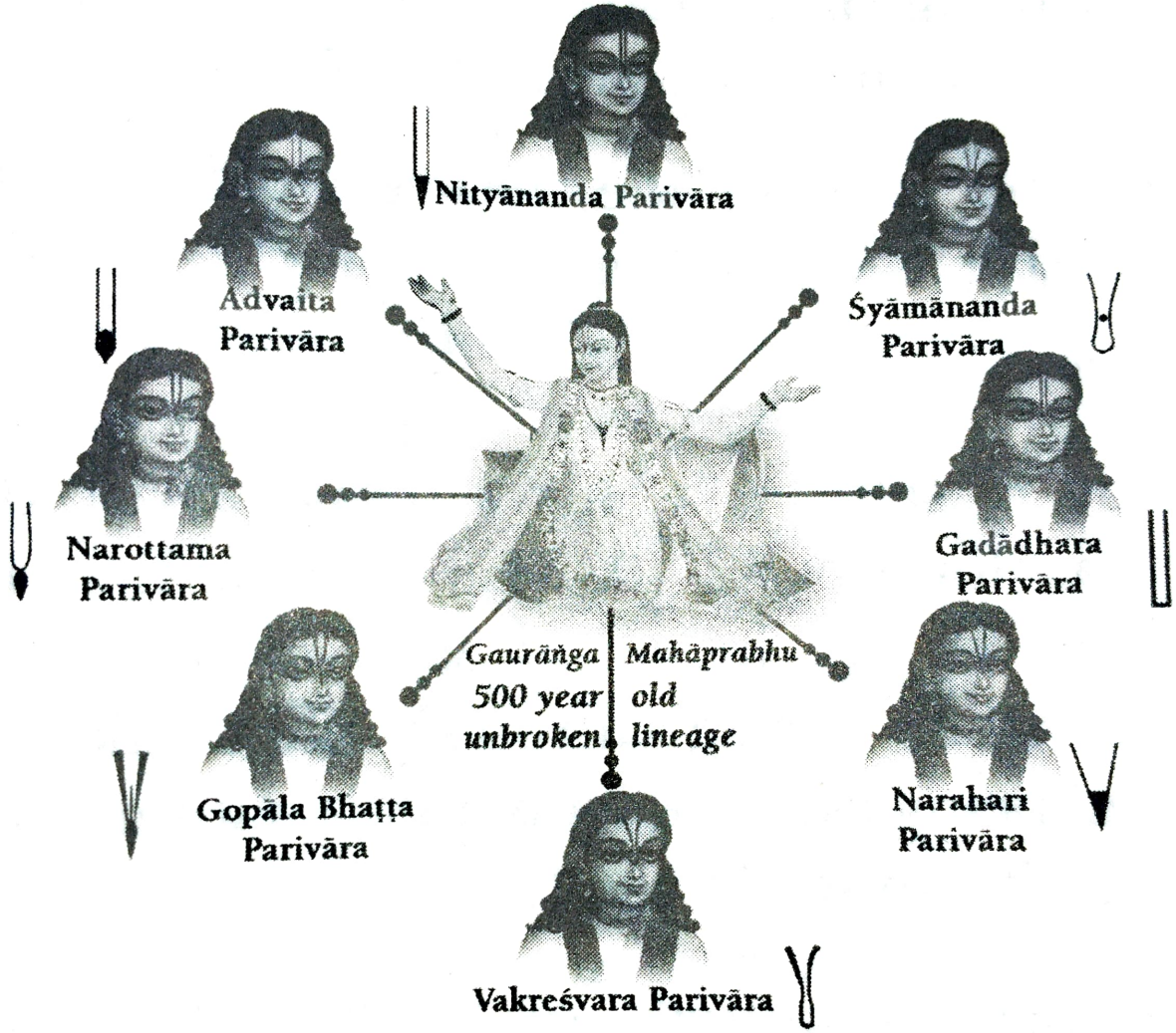
The tilaka is a cihna, a symbol which determines our Parivāra. Each Parivāra has its own distinct tilaka. For example:

- Nityānanda Parivāra has a sharp triangular leaf in their tilaka.
- Advaita Parivāra has a heart shaped large banyan leaf.
- Narottama Parivāra has a tulasī leaf with a small stem.
- Śyāmānanda Parivāra has an imprint of Rādhā's ankle bell with a dot in the centre.
- Śrīnivāsa Ācārya Parivāra has a symbol of tamāla tree leaf.

The tilaka of gauḍīya vaiṣṇavas is applied from Vraja-raja, and thus, it is always sort of blackish in colour. But overnight, a new yellow tilaka was invented, of a shape and colour, which does not exist in Gauḍīya Vaiṣṇavism.

3. **New Cloth:**

All Siddha Mahātmās of last around 400 years used to wear only white and gave only white to their disciples. Even now, the saints, connected to unbroken 500-year-old bonafide Lineages wear only white. But overnight, saffron cloth started.


Nityānanda Parivāra
Advaita Parivāra
Śyāmānanda Parivāra
Narottama Parivāra
Gadādhara Parivāra
Gaurāṅga Mahāprabhu
500 year old unbroken lineage
Gopāla Bhaṭṭa Parivāra
Narahari Parivāra
Vakreśvara Parivāra

Devotees chanting Hare Kṛṣṇa and wearing saffron should ask themselves: Why am I wearing saffron?

Did any of the saint of the 500-year-old Real Gauḍīya Vaiṣṇava Sampradāya wear saffron?

Answer is No...!

This wearing of saffron is only a thing of last 100 years or so. Before that, for around 400 years, all Siddha Mahātmās used to wear only white... including Ṣaḍ Gosvāmīs, whom we put on our Altar. One wearing saffron should think— Were all fully self-realized beings stupid, ignorant... that they wore only white and gave only white? No...!!!!

There have been hundreds of Siddha Mahātmās, who properly followed the teachings of Six Gosvāmīs, and properly followed Gauḍīya Vaiṣṇava Ācāryas. Day and night, they were absorbed in their bhāva. They wore only white.

One should ponder over— Were all Siddha Mahātmās of those 400 years prior to the new saffron culture, also mūḍa mati, stupid, ignorant, ordinary people, who did not have the right understanding, neither of the teachings of Gauḍīya Vaiṣṇavism nor even of what cloth to wear?

4. **Sannyāsa:**

The renounced order in Gauḍīya Vaiṣṇavism was changed from Bābājī veśa to sannyāsa.

5. **Brāhmaṇa Dīkṣā**

6. **Janeū:**

Neither any Siddha Mahātmā of 500 years wore janeū nor any saint connected to unbroken 500-year-old bonafide Lineage, wears janeū (brāhmaṇa thread).

OMISSIONS ::

1. **Siddha Praṇālī:**

The system of Siddha Praṇālī was stopped, labelling it as wrong, despite it being followed by all saints in 400 years, by his own guru, by his guru's guru, by his father etc.

2. **Calling Bābājīs as Sahajiyās ~ Mahā Aparādha:**

The word Sahajiyā is often misunderstood. Often it is seen that the huge institutional leaders label everyone else as sahajiyā, who are not following the rules and process of their own institution.

Because of this, the trend is to call all Bābājīs as sahajiyās except the two Bābājīs on the Altar of one's institution. This is, of course, not a rational conclusion...!!

How silly I am, that I am fanatically accepting all this, as truth.

Of course, those who pose themselves as Kṛṣṇa etc. and instead of doing sādhanā in allegiance to the gauḍīya vaiṣṇavas, rather smoke, gamble, enjoy women, etc., they certainly are

sahajiyās. But the Saints, who have accepted renounced order of life by taking white cloth, are called Bābājīs.

Generally, we see Bābājīs chant 1 lac names (64 rounds) daily or 2 lac names (128 rounds) daily or 3 lacs or more names daily, during chanting. If institutional leaders call these saints as sahajiyās, then it is Mahā Aparādha against highly elevated Vaiṣṇavas. By this, not only their bhakti is destroyed, but even the bhakti of those, who follow their opinion, gets destroyed.

In our institution (KARM), even the married ladies with kids chant 64 rounds every day. Many chant even more. The chanting of those in renounced order of life, actually has no limits.

So, it is a grave offense to label genuine Saints / Bābājīs as sahajiyās, who chant lacs of names everyday, plus they are absorbed in the Līlā Smaraṇa, service of the Divine Couple.

Bābājī is a very honourable word for such renounced people. Bābājī is also a general term used respectfully for Sādhus all over India. One should fear Vaiṣṇava aparādha and not depict Bābājīs in bad light, since you yourself are putting some Bābājīs in your very own Altar.

And it is not that Bābājī means only an elderly person or a person with a big beard and uncombed matted hair. No...! Shaven head or having beard, both kinds of saints can be seen in renounced order, since time immemorial.

Bābājīs are strict celibates. There is no question of mingling with any female, whatsoever. Bābājī even address their mother as someone from pūrva āśrama (previous āśrama). So elevated is the thinking process of Saints in renounced order of Gauḍīya Vaiṣṇavism.

Bābājīs chant lacs of names every day, follow all Ekādaśīs and other fastings. They don't even eat carrot or beetroot or

take tea, coffee etc. It is a false propaganda that Bābājīs take association of women, have no Sampradāya, eat fish, smoke, gamble, etc. Bābājīs eat only and only Prasāda. No tea, no fish, no gambling. They have connection to one of the 500-year-old Lineages, existing in Gauḍīya Vaiṣṇavism.